

BIBLE SOCIETY RECORD

NORTHWESTERN UNIVERSITY

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Children's
Number

THE SHAH OF PERSIA, SULTAN AHMAD SHAH. (See Page 28)

PUBLISHED MONTHLY BY THE AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK

BIBLE LOVERS

OFFERING

WE LOVE THE BIBLE OURSELVES; WE
DESIRE TO SEND IT TO OTHERS

OUR MOTTO:

SEARCH THE SCRIPTURES
SEND THE SCRIPTURES

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ENTERS PALACE AND CABIN
WAITS ITS TIME TO BE HEARD
IS NEVER AFRAID TO SPEAK
NEVER CHANGES ITS VOICE

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OF THESE 1,600,000 WERE
FOR FOREIGN LANDS

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WILLIAM FOULKE, Treasurer
BIBLE HOUSE, ASTOR PLACE, NEW YORK

"A Sower Went Forth to Sow"

This is a facsimile of the envelope which is sent to all Sunday Schools that have organized bands of "Bible Lovers." We send an envelope for each class. We shall be glad to co-operate with all Pastors and Superintendents in forwarding this movement.

BIBLE SOCIETY RECORD

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A Message to "Bible Lovers"



DAUGHTERS OF THE NEW CHINA WHO HAVE MEMORIZED THE WHOLE NEW TESTAMENT

THE RECORD for September, 1906, was a "Children's Number." In it we proposed the organization of the "Bible Lovers"—that is, a company of those who love the Bible, wish to have their own copies of it, and are willing to do what they can to give it to those who do not have it.

This number of the RECORD is likewise intended especially for "Bible Lovers," and again we ask the aid of parents, pastors, superintendents, and Sunday-school teachers in order that, if possible, all the children and young people in the Sunday schools may be brought into a definite relation with this Society. In order to do this only a very simple organization is necessary—indeed, organization is a more formal word than should be used. No "Constitution and By-Laws" is necessary. What is proposed is simply that, by the aid of parents and ministers and Sunday-school teachers, we may have the names and addresses of such children and young people as are willing to enroll themselves as "Bible Lovers," who read the Bible, prize it, desire to possess a copy of it, and are willing to do what they can to see that all other children and young people the world over have it also. It was proposed at first that we should make it a condition of membership that every child should give at least one cent a year for this great end; but we are not disposed to insist upon this as a condition of membership. All we want is that we may have the children of this country interested in giving the Bible to all children everywhere.

What the Society Has Done for Children

For nearly a century the American Bible Society has been providing Bibles and Testaments for children, and especially for Sunday schools. Many millions have thus been sent out. Sometimes the books have been paid for at cost prices. There has been a standing offer for many years to give them at half the cost prices to Sunday schools too poor to pay the full prices, and in many other cases the books have been given free. They have gone sometimes directly to particular schools; sometimes to particular children who have written asking for a Bible. This great river of Bibles has flowed out into the mass of human society as the Mississippi empties into the sea, reaching it by various channels as the Mississippi by its delta; by mail, by express, and by freight direct from the Bible House in New York, or from our various Agencies and Auxiliaries. At other times it has flowed by grants to the Mission Boards of the great denominations, and again by Interdenominational Societies, such as the American Sunday School Union, which is just receiving a grant of Bibles and Testaments for its work.

Colporteurs of the Society are busy at this very time from the Atlantic to the Pacific reaching Sunday schools in city and country near the centers of population, but also in rural

districts far from bookstores and churches—both English Bibles and many-tongued Bibles for foreign immigrants. It is a vast undertaking. The funds of the Society are severely taxed to meet the needs of the children of this country. So now it asks the aid of children and their parents and teachers. Every child in this country should have a Bible, or at least a Testament, in his mother's tongue, as soon as it is old enough to read. Will you not, children and teachers, help us in this task?

The Bible Abroad

But this only begins the story of what needs to be done. The world is open to the Bible to-day as it never was before, and children and young people the world over need it as much as we and our children need it. It has been translated wholly or in part into five hundred languages. Who will give the children of the great nations of the Orient the Book that has blessed children at home? What the Bible has done for American homes it can do for every home in Europe, Asia, and Africa. It speaks as sweetly of Jesus and his love in Arabic or Spanish, in Zulu or Japanese, as in English. There are millions of children in China alone who know nothing of it, but many thousands are now beginning to read it. Will you not help them?

An Endowment by the Prayers and Gifts of Children

We trust that this Children's Number of the RECORD will be a new beginning for the "Bible Lovers." Many things have interrupted the development of our plan—chiefly the million-dollar Endowment Fund, which absorbed the time and attention of the officers and friends of the Society. We now ask that the millions of Sunday-school children endow the Society with their prayers and their gifts. We offer them some letters and articles from many countries and places. In China, in Siam, in Persia, in Colombia, in Mexico, and in our own land, they can see what the Bible is doing for children; but besides these, there are many other countries whose stories would more than fill another number of the RECORD if we could tell them.

"Every Plowboy"—Every Boy and Girl

It is a good time for children to think about the value of the Bible, for in many churches and Sunday schools during the year 1911 the story of the English Bible has been made familiar, and the names of the great masters who translated our Bible have become, we trust, household words. Every well-taught child ought to know not only of King James and Company of Bible Lovers and Translators, but especially they should know of William Tindale, the martyr-translator.

Elsewhere in the RECORD something more is told about him, and how it is proposed to build a monument to him in the very place where he was martyred. Perhaps some children would like to contribute to this; but the best monument to him is to carry on what he began. He once declared, "He would cause the boy that driveth the plow to know the Scriptures better than the Pope did." He kept his word. Let us say that if God gives us strength, we will put a copy of the Scriptures into the hands not only of the plowboys, but every boy and every girl everywhere.

How to Do It

In order to accomplish this, the Society proposes to issue a Children's Number of the RECORD every year; also an Annual Letter to its "Bible Lovers." It has already prepared and published three of these letters. We have also a "Bible Lovers' Exercise" for Bible Sunday, on the subject, "God's Word for the World," and a brief leaflet of "Suggestions to Sunday-school Superintendents." All these will be furnished without charge to all Sunday-school superintendents applying to "The Secretaries."

In return we ask that the superintendents of the Sunday schools send to us the names and addresses of the children who wish to become members of the "*Bible Lovers' Company*" on the conditions stated above, and with this additional condition that every child shall make a contribution every year. Originally a cent a year was proposed as a minimum, but this was thought by many too insignificant; so we are willing to make it five cents (the price of a cheap Testament), but this ought not to be pressed so as to shut out those who cannot pay. This can be left to the judgment of superintendents. It may be added that the Society has still some copies of a "Sunday-school Exercise" about the English Bible which was prepared for the Tercentenary year (1911). This will also be furnished on application if superintendents wish to interest their schools, especially in William Tindale and the proposed monument to him.

A Little "Bible Lover" in Mexico

MRS. FRANCES S. HAMILTON tells in a way especially suitable for children, but good for all, what is done to give the Bible to Mexico:

DEAR "BIBLE LOVERS": If you could all put on "wishing-caps" and transport your-



GUADALUPE ROSILLO AND ENRIQUETA

selves in a flash to Mexico City, I am sure you would open your eyes very wide at all the strange sights, and would almost think yourselves in another world. Especially would this be true for those of you who live in the far north, where winter is king just now, because you would find the parks gay with flowers, the trees with fresh green leaves, the fountains playing, and the sunshine so bright as fairly to dazzle the eyes.

You would surely need "invisible cloaks," as well as wishing-caps, because otherwise there would be such a host of you as would fill our narrow streets and cause our Mexican cousins to think that the American invasion had really begun.

If, then, you will "play" that you are all

here, and quite invisible, I will guide you to the home of a little Mexican girl who is aiding our Bible work in a rather unusual way.

We will suppose that you have first visited the Bible Society's Agency in Mexico City, with its tall bookcases filled with Spanish Bibles and Testaments, where you would see Marcelino and Eziquio busily doing up packages of Bibles to be sent away by mail to the colporteurs in many parts of the republic. You would also, without any doubt, find one or two people standing before the big plate-glass windows, reading from the Bibles which are kept always open at some interesting and instructive passage. There is rarely a moment in the day when someone is not reading there.

Leaving the Agency, we would go through the broad street called the "Fifth of May" to the beautiful little plaza in the very heart of the city. This park, with its flowers and fountains, is cool and shady even on the warmest days, and its iron benches are always filled with people, who stop to rest and talk a while with a friend. Here you would be much interested in the passers-by.

Perhaps an Indian in a huge straw hat and very little clothing, carrying a heavy burden on his back, jogs by, while at his side trots a little Indian woman, a bundle of wood in her arms and a fat baby tied to her back. The little girl trotting by her side is dressed just like her mother, with a straight blue cotton gown down to her feet, and a blue scarf, called a *rebozo*, thrown gracefully over her head.

Stout ranchmen in silver-trimmed sombreros, fruit venders, bakers' boys carrying on their heads great circular baskets piled high with appetizing brown loaves, school-children, soldiers, policemen, bootblacks—all pass and repass under the sheltering trees of the park; while on the south side, where most of the street-cars come in from all parts of the city, you will find numbers of the raggedest, dirtiest little newsboys you could possibly imagine. They are invariably hatless, and seem always struggling to keep their few rags from falling off, while they vociferously call the names of their papers.

Leaving the plaza, we pass out through the street leading from the southeast corner, where we see more Indians, many soldiers, and hurrying crowds of all classes of Mexicans. But the street of the "Acequia" (the "Drain") leads to one of the older, poorer parts of the city, so we do not see the elegant

carriages and fine clothes that we would find by going in the opposite direction.

In the fourth long block we come to No. 82, and entering through a huge door, much like the barn doors in the north, we find ourselves in a large, stone-paved court, with doors on three sides opening into the rooms that serve as homes to many families. There are, perhaps, thirty families living in this house, one room to a family, no matter how large it may be.

At the back of the court we enter a door which has a neat white curtain in the small glazed opening, and there we will find the little Enriqueta whom you see in the picture. She is standing beside the blind colporteur, Guadalupe Rosillo, whose life is devoted to telling the good news of the Gospel wherever she goes.

This one small room is Guadalupe's home, and here she and Enriqueta cook their meals on the queer brick *brazero* in the corner, over a charcoal fire, serving the food in pretty earthenware dishes called *ollas* and *cazuelas*.

A narrow bed, a wardrobe and table, with two chairs, complete the furniture, while the walls are brightened by colored texts from the Scriptures.

Guadalupe has been blind ever since she was a tiny girl, so, as she remembers only very faintly ever being able to see, she has learned to do everything for herself without the aid of her eyes. She sews and knits, cooks, and takes care of her room almost as ably as if she could see.

Enriqueta is an orphan whom Guadalupe has adopted to guide her when she goes out into the street, and she is teaching her to be a neat little housekeeper too.

She sometimes forgets and leaves the milk on the floor, where the cat can get at it, and does not always wash the dishes as carefully as Guadalupe would like, but she is really improving little by little, and is now taking much interest in learning to read. The New Testament is her text-book, and she has a lesson every day. Not long ago she read me part of a chapter from St. Luke, doing very well indeed for a little eight-year-old girl.

Guadalupe has the Gospels of Mark and John printed in the raised type for the blind, and she reads with her fingers as you see her in

the picture. She is always most grateful to the dear old American Bible Society for having furnished her with these books, though she knows them entirely by heart and would be glad to have others.

And what do you think she is doing now? Learning English, to be sure, so that she may be able to read the English Testament that the Bible Society has published for the blind.

Now if you care to follow Guadalupe and Enriqueta into the street, you would find them going straight away to some part of the city which they have not recently visited. Guadalupe wears a black shawl, and Enriqueta a blue *rebozo*. Neither wears a hat, because it is not the custom. Enriqueta holds Guadalupe's hand and guides her cleverly along the crowded streets, waiting cautiously at the crossings, and telling her when to step up or down.

Arrived at the district they want to visit,



SOME MEXICAN BOYS IN A MINING CAMP

they stop at each house, offering their Testaments for sale. Sometimes they are invited in, and Guadalupe tells the people what the book is about and why it is a good one to have. She has a very charming manner and makes many friends, who beg her to come again and tell them more about her book.

Sometimes she finds a little group of workmen at their lunch, or a number of clerks waiting for their store to open, and she offers them her Testaments, telling them, in her musical voice, what a wonderful message they contain from the loving Father to his wandering children.

Many times she tells a prospective purchaser what chapter to select, and asks him to read it while she explains the meaning, and she does it all in such a pleasing way that people cannot help being interested.

Altogether she sells about five hundred Testaments in a year, so you see that while Enriqueta does not actually sell the books, she is a very valuable little helper in the work, as she goes patiently about, leading Guadalupe where she can make her sales.

You will think this is not a very happy life for an eight-year-old girl, but if you could know the sort of life she led before she came to Guadalupe, you would think it quite heavenly in comparison; and Guadalupe is so cheerful and sweet-tempered, doing so much for her little charge, that after all she is a very thankful little girl, and really tries to show her gratitude by doing all she can for her blind benefactor.

I wish there were room to tell you more about some of the little "Bible Lovers" of Mexico—how some of the boys and girls of the Christian Endeavor and Epworth League go to visit old people who, perhaps, are ill or unable to read for themselves, and read long chapters of the Bible to them, singing their Sunday-school songs, and trying to brighten their hard lives.

You know the Bible is a very new book to many people in this country, because in many

cases they never even heard of it until they were quite old people; so it is all like a new story, and they love it at first for the stories, and after they learn what it is about, they love it for the blessed message it brings of God's loving care.

In 1910 the American Bible Society sent sixty thousand Spanish Gospels to Mexico in honor of the Centennial celebration. The Mexican colors—green, white, and red—were printed on the outside, making them so attractive that many thousands were sold.

All over Mexico Christian workers helped to sell the greatest possible number before the end of the Centennial year, and I believe that several hundred were sold by the boys and girls of the Sunday schools; so you see we have "Bible Lovers" in Mexico as well as in the United States.

I am sure that many hundreds of them, could they know about this letter, would send their warmest greetings to the boys and girls of America, who also love the blessed Book which has brought happiness to thousands of Mexican homes.

Your sincere friend,
FRANCES S. HAMILTON.

...

Some Up-State Italian Children

THE Rev. William H. Tower has charge of Bible distribution in New York State, including Brooklyn and many other places that he and his colporteurs have visited, among them the Barge Canal, where a large number of Italians are at work. He sends us this little story about some Italian children:

Little Mary, Arthur, and John were born far away across the ocean in sunny Italy. Their father came to this country thinking that he could find plenty of work and earn lots of money. As he was big and strong he had no trouble in getting work digging the subway, where the cars were to run under the streets of New York. It did not cost him much to live, and before very long he had saved enough money to send back to Italy for his wife and children to come over to him. You can imagine how excited little Mary was at the thought of living for two weeks on a big boat with nothing about her to see but water, while Arthur and John were too young to understand anything about it.

When they reached New York there was their father at the dock waiting for them, just as glad to see them as your father would be to see you if he had not seen you for a year. He had been able to get another job working

on the Barge Canal across New York State, where their mother could work too, cooking for the men, while he was working outdoors with his pick and shovel. You can see them in the picture sitting on the steps of the building, where most of the men sleep in beds more like boxes than any bed you ever saw, built up two stories high, so that half of the men sleep over the others. If you went into this building in the middle of the day you would find that the beds had not been made up, and that the only bedclothes they have is a blanket which they pull over them when they go to sleep at night and throw down toward the foot of the bed when they get up in the morning, where it stays until they want it again the next night.

The other picture shows the house where Mary and her brothers live. It stands right on the ground without any foundation or any cellar, and is made of pine boards, perhaps knocked off of some big box and nailed together, and then tarred paper tacked over the outside of that to keep out the wind and the rain. There is only one room in the house, but that is a great deal better than living in the big building with the men, for there there is only one room for forty or fifty men, while here they have their room, or little house, all to themselves. You can see the smokestack

coming up through the roof for a chimney, so you know that they have a stove inside the house and can do their cooking, without having to go out in the rain to do it if the weather is stormy. Sometimes the little houses have the kitchen outside, just a box with the stove in it, so low that the one who is doing the cooking could not stand up straight if he tried, and has to sit on his heels in front of the stove while he prepares his meals.

The father and mother are so busy all the time that the children have to take care of themselves. They have no toys like you have, except perhaps a rag doll that their mother has made and that has no face to it nor any clothes, except its own cloth body. They play around in the dirt with the sticks and stones, making little houses like those they live in, or trying to dig a canal like the one their father is working on. No one reads to them, for even if they had books, it is not likely that their father or mother knows how, for in Italy, where they came from, most of the poor people never learn to read. And when Sunday comes there is no Sunday school to go to, for they are a long ways from any church, and only in a few places are there Sunday schools for the little Italian children, who have not yet learned to speak and understand English.

Just think how it would be if there were no one to read to you the stories that you love to hear, or to tell you about the child Jesus; if you had not heard about the Heavenly Father, who loves little children and wants them to love him; if you did not know about the Good Shepherd who takes care of his sheep and carries the tiny lambs in his strong arms. Little Mary does not even know anything about Thanksgiving or Christmas the way you do, for in the country she came from

they do not keep Thanksgiving, and their priests do not tell them how God gave his Son to all the world on that first Christmas day to save his people from their sins and to make them glad and happy. But we hope as she grows older she will not only learn about them, but will be taught what they mean. Good people are learning how many of these Italians there are in our country, and how fast more of them are coming to live with us, and they are trying to have churches and Sunday schools where they may be taught about God and how to become good citizens of this land of ours. The American Bible Society this last summer has had men who speak Italian going all the length of the Canal, more than four hundred miles, carrying Bibles with them to sell or give to these Italians, and they have talked to them when they came in from their work at noon and when the day was done, telling them about God and how he loves them and wants to do them good. Many of the men were very glad to listen, and some of those who could read bought the Bibles and read them to those who could not. Two men who bought Bibles in this way became so much interested that they began to go to church to learn more about the book, and it was not long before they came to love God and wanted to go back to their own country and tell the people there what they had learned.

This is a work in which all can help. Many children and many Sunday schools send money to the American Bible Society to help pay for printing these Bibles and to pay the men who carry them about the country, and much more money is needed so that little children who have come here from other lands, and their fathers and mothers, can have Bibles in their own language and learn how good God is. You can help!



THREE LITTLE ITALIANS



AND WHERE THEY LIVE

The Bible in Siamese

THE English Bible often seems to children as though it were the only Bible, and indeed it is so to most of them. The Siamese Bible, of course, is the only one to

ทวียว่าพระองค์เจ้าทรง รักภักย์ โสภณ, จนถึง

ประทาน บุตร องค์เดียวของ พระองค์, เพื่อทุกคนที่ได้เชื่อถือใน บุตร
นั้น, จะมีชีวิตนิรันดร์, แต่จะมีชีวิตอยู่ชั่ววินาที. (John III. 16.)

A VERSE OF ST. JOHN'S GOSPEL IN SIAMESE

Siamese children, and the Rev. Dr. Eakin, for thirty years a missionary in Siam, tells us about this book whose characters look so quaint and strange to us.

Giving the Bible to a people like the Siamese is a task of much difficulty. The language is not suited to convey spiritual meanings. The people have little idea of a God to whom they are morally responsible. The thought of sin and its punishment is vivid in their minds; but to them sin is merely failure to do what they ought. Vice is its own punishment, as virtue is its own reward.

Yet the Bible is an oriental book, and much of its contents is clearer to the Siamese than it is to ourselves. When the book of Esther was first published in Siamese, I used to read it to the students in chapel. An old elder was present one morning, and asked me afterward what book that was that I had been reading from. When I told him, he said: "Why, I didn't know that was in the Bible. It might have happened here in Bangkok."

Farming and many other occupations are carried on very much the same by the Siamese as they were in Bible times. Threshing is done by driving the oxen round and round over the sheaves, and it is not allowed to muzzle the ox when he is treading out the grain. The threshing-floor is cleaned by throwing the grain up into the air and letting the wind blow away the chaff; just as John the Baptist described the separation of the righteous and the wicked when Christ should come.

The position of the father in the family and the reverence due to him from the children is quite according to Siamese ideas. One of my students, who afterward became the chief judge of the civil court, said to me one day that a Siamese boy thought his father was just the same as God. It is easy for them

to understand how Isaac, when a young man nearly grown, allowed his father to bind him and lay him upon the altar.

In the respect given to women the Siamese are much more in accord with Bible teachings than other oriental nations. Usually when a Siamese young man marries, he first builds his house near the home of the bride's parents. He must leave his own family and be counted a member of his wife's family; exactly according to our Saviour's saying that a man will leave his father and mother and cleave unto his wife. In all well-regulated Siamese families the wife holds the purse. Custom requires that whatever money the husband receives shall be put into the wife's hands, and she gives the husband what she thinks he ought to have to spend. The jealousy in the families of Abraham, Jacob, and Elkanah on account of plural wives is quite familiar to Siamese social life. A man once invited me into his house to stop a quarrel between his two wives. He couldn't do anything with them, and they were making as much noise as two fighting cats. I was not acquainted with the family at all; but when I had talked with the two women a few minutes they were subdued at once, and promised to be good.

Yet it is true that some Scripture texts are sadly marred by being translated into Siamese. All the beautiful passages that tell of the keeping of sheep have very little meaning for the Siamese. It is especially unfortunate that the word sheep must be left out of the first verse of the twenty-third Psalm in the Siamese version. Aside from the fact that the thought is unfamiliar to the people, the idiom of the language prevents the use of the word. If it were used, the verse would read, "The Lord is the person who feeds my sheep."

But what is said of child life in the Bible seems very natural to Siamese readers. The story of Joseph and his brethren reads as if it had happened in a Siamese family. The children whom our Lord saw sitting in the market-place, first playing that they were having a wedding, and then that they were having a funeral, while the sulky members of the party would not play either way; the like of that may be seen to-day in any town or village in Siam.

Printing the Bible in Siamese requires special care. The language is simple and composed mostly of words of one syllable; but the meaning of the word depends upon

the tone in which it is spoken, and the difference in tone is shown in print by very small marks above the word. It is easy for the Siamese to understand what our Lord said that not one jot or tittle of the law should be changed; for the changing of one of these little marks might change the meaning of the word, or even of the whole sentence. One of our missionary ladies was very sensitive to tobacco smoke. One day she had to entertain several men when her husband was absent. According to Siamese custom, they began to smoke. She soon felt distressed, and she wished to say to them, "Please do not smoke tobacco." She changed the tone of only one little word; but what she said was, "Please give me some tobacco to smoke."

J. A. EAKIN.

To Dr. Eakin's article we add a paragraph from the first report made us by the Rev. Dr.

Robert Irwin, who is Dr. Carrington's assistant in Siam:

It surely is significant that the children are the largest buyers. I had labored in vain to sell a bazaar woman a book, when her laughing little six-year-old daughter came running up to me and inquired how much they were. She took one and held it up, saying, "Only three *s'tangs*, mother." Her mother said, "No; put it away." She held up another, and cried out, "Only one *s'tang*," and when her mother angrily refused, she took up the three little ones we sell (Ruth, Jonah, and I. John) and appealed to her father, "Three for a single *s'tang*; please." But the mother was not to be moved. Over and over the children came, paid their money, and went away proud and happy, or stood reading, the center of an admiring group of playmates, among whom were often grown-up listeners.

...

Who Rules China?

THE oldest empire in the world is ruled by the youngest ruler in the world to-day, but to-morrow no one can tell whether there will be any empire or who will be the real ruler of China. Little Pu-Yi, whose picture, by the kind permission of *Woman's Work*, we are able to offer our readers, deserves the sympathy and the prayers of all good people, and especially all good children. Is he not a pathetic little dear as he stands by his father, Prince Chun, and his baby brother? He is, of course, a Manchu, and a fine little Manchu no doubt—one of a strong race who came into China "by request," and now may have to leave it by request. One of the parties in a civil war nearly



MISS SUNG SU TSANG
Leader of the "Amazon Corps"

three hundred years ago, just when Oliver Cromwell lived and fought in England, and the Westminster Divines were making the Shorter Catechism for little Presbyterians, asked the Manchus in—now another party asks them out. Everybody has his ups and downs in this world.

Ever since 1644 these Manchu Emperors have governed China, but since 1644 there have been some Chinamen who wished they would go back to Manchuria, outside the Chinese wall. During the last century discontent has grown apace. There have been two rebellions before this one, the last one being the Boxer uprising in 1900; but at that time the most brilliant of all the Manchus was living, the famous Empress Dowager Tsi-An, the grandmother of little Pu-Yi, and although she and her nephew Kwang-Hsu had to flee, they returned in 1902. Her return to Peking with her court is a scene not likely to be witnessed again, and the picture of it which we present is likely to become a valuable historical souvenir. After the death of Kwang-Hsu, Pu-Yi came to the Manchu throne, his father, Prince Chun, being the "Regent" or Acting Emperor. But now Prince Chun has resigned his office, and before this article can be printed the Manchu Dynasty may be a thing of the past. Before his resignation he published in the name of his imperial son, on October 30th, what is called an "Edict of Renunciation," in which he confesses his official sins. One can scarcely tell as he reads it who is speaking, but here are some sentences, arranged out of

the order in the "Edict," in which the boy seems to speak:

Being a very small person, standing at the head of My subjects, I see that My heritage is nearly falling to the ground. I regret My fault and repent greatly. I can only trust that My subjects will support the soldiers in order to support Me, to comfort the millions of My people, to hold firmly the eternity of the Dynasty, and to convert danger into tranquillity.

* * * * *

I have reigned for three years and have always acted conscientiously, in the interests of the people. But I have not employed men properly, not having political skill.

* * * * *

The whole empire is seething, the minds of the people are perturbed, and the spirits of our nine late emperors are not able properly to enjoy the sacrifices made to them, while it is feared that the people will suffer grievously.

Was there ever a more touching act of penitence than this? What will become of little Pu-Yi, who so humbly confesses his misdoings? If he could only come to America we are sure every child in America would welcome him. We are commanded in the New Testament to pray for rulers. Surely we should pray for this little ruler, even if he be a ruler without a throne.

Meanwhile China is tossed on a sea of troubles, like a ship in a storm. No one knows who will rule

—Yuan Shih Kai, the Premier, or someone else. Armies have fought battle after battle —Revolutionist against Imperial.

The Revolutionists have organized a republic patterned on the United States of America, with a President, trained from his childhood to be a Christian and educated in Christian countries. Dr. Sun Yat Sen, the newly elected President, has announced as his first official act that the Republic would date from January 1, 1912, and that the Christian calendar would henceforth be the calendar of China. Before this China has reckoned time by the reign of her emperors and dynasties.

If the Republic succeeds, she will date everything from the birth of Jesus Christ. How this has come about it would take too long to tell. God has been directing the cycles of Cathay, and now may be the set time for him to favor China.

Thrilling stories come to us in the Bible House from the cities and provinces where the Revolutionary armies of the new Republic are fighting with the Imperial armies of Pu-Yi and the Princes of the Manchu Dynasty. One

hardly knows how much to believe. Excitement, distress, and terror are everywhere. Some of our Chinese colporteurs have suffered. One had his house burned, and, as he was fleeing for refuge, was seized as a seller of foreign books. Another was arrested at the same time and for the same reason. His hands were tied, his queue was already bound around his head, preparatory to cutting his head off, when a friend in need went surety for him and saved his life.

One of the most singular things is the awakening among young women and girls. It is said that two hundred female Revolutionists have arrived in Peking, and that anarchists are hiding bombs in the shape of fans, watches, and eggs under their flowing

robes. The police are watching closely and soldiers are seen everywhere. As we write, the news of a bomb thrown at Yuan Shih Kai is published. In Shanghai there are societies known by such names as "Dare-to-Die" and "Determine-to-Die," and then there is an "Amazon Corps" of young women. The leader of them, Miss Sung Su Tsang, a young school-teacher, organized these two hundred young girls, who have offered to go to the front and fight along in the ranks with their brothers for what they consider the freedom of China.

At a meeting recently held at the garden of



THE EMPEROR HSIAN TUNG (PU-YI), WITH HIS FATHER, PRINCE CHUN, AND HIS BABY BROTHER

a well-known Chinese citizen in Shanghai, one of the "Dare-to-Die," a young man, cut his wrist open with a sharp knife to show his determination, and another chopped off the little finger of his left hand.

All this shows how intensely the people feel. Such things interfere not a little with the circulation of the Bible. Even when armies are not battling the roads are filled with robbers and travel is dangerous, so it is not possible for the colporteurs to do very much. Yet, in the south of China, near Canton, the battles seem to be over, at least for the present. There the colporteurs can go out, and have but to tell that they have the "Jesus books" (this is what the Chinese often call the New Testament), and they hardly can provide books enough for the people who want them. The only objection that they make is that the date on which the book was printed is the date of little Pu-Yi's reign; so that we hope to be able to issue an edition of the New Testament in China before long—perhaps it has already

been issued—in which the familiar figures, to which we are accustomed, will be represented in Chinese—Nineteen Hundred and Twelve. What a day this is for China! Who can tell what God has in store for her in this year of his grace?

Boys and girls, can you not do something to give to the millions of children in China some part at least of God's Holy Word? It is reckoned that there are four hundred million people in China; at least half of these are children, if not more. They will grow up to read the Bible if we give it to them; indeed, some of them—perhaps many—will learn to read English. Whether in English or Chinese, we must not fail to do what we can to give every child who can read in China at least a part of the Bible.

Pu-Yi—that is his boy name—as Emperor is called Tsiian Tung, and his imperial title is a wonderful one—Son of Heaven. If he loses his throne he loses that name and title. May God make him—boy or emperor—a Son of God.



THE RETURN OF THE EMPRESS DOWAGER TSI-AN AND IMPERIAL COURT IN 1902. OUTSIDE THE CHIEN-MEN (FRONT GATE) OF PEKING

A Game in the Clouds

MRS. S. D. HARRIS, a native of Colombia, writes concerning missionary life in Bogota, which is 8,863 feet above sea level:

MY DEAR LITTLE FRIENDS IN AMERICA: Let us play a game of "grown ups" to-day

but to-day we want to learn about you. Why do *you* go?"

"Only for lof," says a little black-eyed lassie. That sounds odd, and you might think she expected a loaf of bread, or wanted to loaf rather than work; but when the next little girl, with bright red cheeks, explains,

"We all lof our Maestra," you know they mean *love*. But when another adds, "Yeas, efery day da Maestra gief us kes," you are puzzled again, and resolve to study hard so you can soon talk to them in their own language, for there are nearly a million of these black-haired Colombian children that cannot speak any English and have no loving "Maestra" to "give them a kiss" and teach them Jesus' love.

The children love to sing the hymns and learn the verses on their picture cards, and when they have learned enough they are given Bibles of their own. After school they climb the trees and throw oranges or mangoes to each other, or



FACATATIVA, COLOMBIA, NINE THOUSAND FEET ABOVE THE SEA

and do what many of you would like to do when you grow up. We can play that you, my little reader, are a really, truly missionary and have just arrived in Colombia, that strange land that extends up among the clouds higher than any flying machine has ever gone, just beyond the Panama Canal. We will take a walk and begin to learn Spanish by trying to talk to someone. Here come some girls that are studying English; so let us begin with them.

"Good morning, young ladies. Will you walk with us to Sunday school?"

"We no espiga da Anglis."

"Yes, dears, I know you don't 'espiga da' English much, and that is why tourists call your country 'Spigoty Land,' but we wish to learn your language so we can read the best book in the world with you."

"For what you go to Escuela?"

"You mean, 'Why do we go to Sunday school?' Well, usually to study God's Word,



THE MARKET, BUCARAMANGA, COLOMBIA

cut down plantains and bake the bananas in the ashes till someone takes them home, for if they went alone bad men might take their Bibles and papers and burn them, and perhaps hurt the children.

All this has been done several times by order of the archbishop, and these unfortu-

nate people, who are our neighbors, suffer as much for lack of the Bible and the civilization it brings as they do in far-off China or Persia. And, besides, they have not learned to love each other, and are so frequently in wars that we have had no agent living there this year, and there are only three Sunday

schools for four million people; so we must pray that many more colporteurs may soon be sent to carry them the gospel of peace; and, as "grown ups" often really do what they liked to play in childhood, perhaps we may meet some of you carrying the Gospel to the Colombians before long.

...

Bread for China

IT is well known that in addition to the miseries of civil war, the Chinese people are now menaced by starvation, on such a scale as is unknown in our own country. Three million or more persons—as many as there were here at the time of our Revolutionary War—according to the most recent statements published under the authority of the Red Cross Society in the daily newspapers, are now without food. This calamity results from the floods of the Yang-tse River, and have been magnified and increased by disorders due to the war. Similar information has reached the Christian public already through Mission Boards.

The American Bible Society begs to say to its friends and supporters, and to the American public generally, that it will transmit all contributions sent to its treasury for this purpose to its own Agent, the Rev. Dr. John R. Hykes, well known throughout China, who will use it in strict accordance with the purpose for which it is given and in co-operation with the proper committee in China for the relief of the starving.

We owe to China the Bread of Life, but in this emergency we owe food for the body. It is a golden opportunity to show the millions of China practically what it means to pray, Give us this day our Daily Bread.

...

Notes and Comments

PERSIA divides with China the eager interest of mankind just now, and we are sure that all our readers, and especially boys and girls, will look with interest on the picture of the Shah on the cover. This we are able to reproduce by the kind aid of the Presbyterian Board of Foreign Missions. When this picture was taken the boy was Crown Prince of Persia, under the name Sultan Ahmad Mirza. On July 16, 1909, he was crowned as Shah Ahmad Ali, being then thirteen years old. Can any nation boast a handsomer and more soldierly appearing king? Since his coronation bitter sorrows have come upon him and upon his country—war and bloodshed in Tabriz, in Resht, and all over the country—no one knowing what the end will be or whether he will be Shah. Schoolboys who are reading of the Persian kings, Darius and Camby-ses, and Sunday-school scholars who have learned about Cyrus and Ahasuerus, and how God has used them to accomplish his purpose, may well offer a prayer for Shah Ahmad Ali that God may guide him and his advisers and make him a loyal subject of the King of kings.

FOR seventy years and more the Bible Society has been busy in Persia—for seventeen years through its own agent, and the rest of the time through the Presbyterian missionaries. One of them writes in the Annual Report for 1910:

"From the Tabriz depot more Scriptures go to our schools than anywhere else, and in many ways we should be glad of this, for Bibles so sold are sure to be studied and to be explained. The great hope in our work to-day centers in the youth of the schools. Almost all our church members come from the schools. Most of our Bibles go to the schools, and if a love of God's Word and of religious liberty is to come to this land, the educated young men and women will be the chief movers in it."

...

WHOEVER reads the English Bible is reading largely the translation of William Tindale. The King James Company finished what he had begun. Miles Coverdale and John Rogers, and their successors, took it up and carried it forward, but by the testimony of all

scholars and critics, the substance of their translation was what William Tindale gave. That he should have been strangled and his body burned at the stake for doing this is one of the blackest pages in Christian history. The peoples of English-speaking countries have united during the year 1911 in honoring not only the King James translators, whose work was published three hundred years ago, but also in doing honor to William Tindale.

It is now proposed to erect a monument to him near the very spot where he was put to death at Vilvorde Castle in Belgium. The Belgian Bible Society has made the proposal, which we trust will be met with a generous response. The picture of Vilvorde Castle, which has been furnished us by the Belgian Bible So-



VILVORDE CASTLE, BELGIUM
Constructed by the Duke of Brabant, in 1373, demolished in 1772-73

ciety, may awaken the spirit of American readers when they realize that behind those narrow windows in some gloomy keep the martyred translator lay for nearly a year and a half.

• •

By the Constitution of the American Bible Society, Directors for Life, who are constituted by the payment of \$150 under certain conditions, are entitled to attend and speak at all meetings of the Board of Managers.

We are happy to introduce to his fellow Directors and other friends of the Society, one whom we presume to be the youngest Director for Life, whose picture has been kindly lent us by his mother. His grandfather and his father before him, were zealous members and supporters of the Society, and although he has not attended or spoken as yet at any of the meetings of the Board of Managers, we trust he will walk in the ways of his fathers, and that God will raise up many like him among the boys and girls of this generation, to love the Bible and take part in, if not direct, its circulation through the world.

• •

WE present again the usual table of receipts from four sources, as showing a contrast between the month of December in the years 1910-11 and of the two periods for these years running from April 1st to December 31st. Omitting the legacy receipts for this latter period, it will be seen that the gifts from the living have increased \$8,684.81. The legacy receipts, of course, have increased very largely. There is a slight diminution in the gifts from auxiliaries, which will be more than



JOHN BRAGDON SCOFIELD
Our Youngest Life Director

made up before the close of the fiscal year, March 31st.

	Dec., 1910	Dec., 1911
Gifts from Auxiliaries.....	\$693 43	\$848 98
Legacies.....	152 69	28,327 99
Church Collections.....	7,742 75	7,846 62
Gifts from Individuals.....	807 85	1,161 34
	\$9,396 72	\$38,184 93
	April 1, 1910, to Dec. 31, 1910	April 1, 1911, to Dec. 31, 1911
Gifts from Auxiliaries.....	\$8,295 43	\$7,925 15
Legacies.....	30,803 39	158,894 62
Church Collections.....	40,693 00	46,954 55
Gifts from Individuals.....	11,034 40	13,827 94
	\$90,826 22	\$227,602 26

BIBLE SOCIETY RECORD

New York, February, 1912

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House Thursday, January 4th, President James Wood in the chair.

Devotional exercises were conducted by William Phillips Hall, who read a part of the thirteenth chapter of the Gospel according to St. Matthew, and offered prayer.

The Rev. T. Davis Acheson was appointed for one year special agent of the Pacific Agency to raise funds to pay off the indebtedness incurred by the California Bible Society in rebuilding the Bible House in San Francisco.

Grants were made in the domestic field to individuals, missions, the blind, and (of pulpit Bibles) to needy churches, Scriptures to the value of \$494.47.

It was voted to print a small edition of the Old Testament in American Braille type for the blind, requests for about 100 copies of the Bible in this form having been received.

A grant of Scriptures was made to the American Sunday School Union to the value of \$4,967.50.

In the foreign field a grant of \$400 was made to the Board of Foreign Missions of the Methodist Episcopal Church for colportage in Italy; also a grant of \$250 to the Evangelical Society of Geneva for colportage work in France.

Letters were received from the Secretaries of the British and Foreign Bible Society, the Hibernian Bible Society, and the Board of Foreign Missions of the Reformed Church in America, conveying to the Board of Managers in cordial terms congratulations upon the election of Mr. James Wood as President of the American Bible Society.

The Secretaries reported the following consignments of Scriptures sent to Agencies abroad during the month of December:

To Brazil, 2,523 volumes, valued at \$664.69; to Central America, 1,761 volumes, valued at \$164.54; to La Plata, 4,080 volumes, valued at \$775.08; to West Indies, 5,392 volumes, valued at \$235.12. Total, 13,756 volumes, valued at \$1,839.43.

The issues from the Bible House during the month of December were 181,100 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of ———, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Rev. Samuel W. King, D.D., Brooklyn, N. Y.
Rev. Isaac Gibbard, Rochester, N. Y.
Rev. Walter A. Chadwick, Ocean Grove, N. J.
Rev. John B. Foote, Syracuse, N. Y.
Rev. James B. Sylvester, Petersburg, N. Y.
Rev. Howard A. M. Henderson, D.D., Cincinnati, O.
Rev. Edmund A. Hill, Brooklyn, N. Y.
Rev. Andrew Stahley, Forreston, Ill.
Norman White, New York.
Mrs. Sarah Chattin, Penns Grove, N. J.

RECEIPTS IN DECEMBER, 1911

LEGACIES

Buck, Charlotte S., late of Kings Co., N. Y. \$66 74
Cutter, Bloodgood H., late of Little Neck, N. Y. 28,000 00
Ford, Dr. Carydon L., late of Ann Arbor, Mich. 150 00

Sarvin, James D., late of Tarrytown, N. Y. \$71 25
Scoville, Wm., late of West Hurley, N. Y. 40 00
\$28,327 99

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend \$5 00
A Friend (for foreign fields) 10 00

A Friend, Hoboken, N. J. \$5 00
A Friend, San Antonio, Tex. 1 00
A Friend, Secretary, Md. 20 00
A Friend, Valley Station, Ky. 200 00
Baker, Mrs. Anna C., Martin's Creek, Pa. 2 20
Barker, H. W., Jay, N. Y. 5 00
Baum, Richard, Pittsburg, Pa. 5 00
Beatty, John Lewis, Pittsburg, Pa. 5 00
Belin, Henry, Scranton, Pa. 5 00
Belmer, H. B., Osborne, O. 2 00

Black, Mrs. Clarence A., Detroit, Mich.	\$50 00
Bodine, George I., Philadelphia, Pa.	50 00
Boyd, Rev. J. Oscar, Princeton, N. J.	3 50
Brackenridge, H. M., Pittsburg, Pa.	10 00
Campbell, J. J., Pittsburg, Pa.	5 00
Cash, Germantown, Pa.	5 00
Chapin, Laura S., M.D., Philadelphia, Pa.	1 00
Chase & Norton, New York	1 00
Chinenson, Mrs. E. W., Canastota, N. Y.	1 00
Chittenden, R. L., Paradise, Pa.	5 00
De Young, Rev. and Mrs. Benj. Gray Hawk, Ky.	5 00
Eells, Susan G., Cashmere, Wash.	200 00
Elwyn, Rev. Alfred, New York	5 00
Frey, Wm., Pittston, Pa.	4 00
Galley, D. S., Parnassus, Pa.	5 00
Galpin, Miss Mary T., Hampton, Va.	1 00
Gesner, Miss Harleston C., New York	30 00
Gurley, Frank, High Point, N. C.	10 00
Hanna, Miss Jennie, Kansas City, Mo.	1 00
Hastings, D., Pittsburg, Pa.	1 00
Hell, Carl F., Cincinnati, O.	1 00
Hillman, John H., Hudson Falls, N. Y.	1 00
Huntington, Wm., Hartford, Conn.	1 00
Hyde, Mrs. Clarence M., New York	100 00
Johnson, Alba B., Philadelphia, Pa.	50 00
Kelly, George A., Jr., Pittsburg, Pa.	5 00
Kirkpatrick, E. B., Chattanooga, Tenn.	1 00
Linticum Hermitage, Kelso, Tenn.	3 00
Lord, Mrs. F. E., Boston, Mass.	10 00
Loosee, Mrs. Mary E., Upper Red Hook, N. Y.	5 00
Lutz, Mrs. Martha N., Joy, Ill.	5 00
McKee, Mrs. A. M., Wilkesburg, Pa.	2 00
McKelvey, Mrs. Jane H., Pittsburg, Pa.	5 00
Markie, Mrs. Allen, Hazleton, Pa.	5 00
Marsh, Miss S. E., Chicago, Ill.	3 00
Marshall, Miss Clara A., Ocean Grove, N. J.	1 00
Mason, Mrs. F. W., Wendell, Idaho	5 00
Matthews, J. J., Pittsburg, Pa.	5 00
Miller, C. G., Chambersburg, Pa.	1 00
Mitchell, W. G., M.D., St. Andrews, Fla.	5 00
Monroe, Moses D., Boston, Mass.	30 00
Mrs. F. A. Pegram's S. S. Class, Charlotte, N. C.	5 44
Mrs. H. L. S., Brooklyn, N. Y.	100 00
Myers, Rev. P. J. H., Madison, Wis.	2 00
Peck, John B., Brooklyn, N. Y.	5 00
Rawley, J. Kent, Richmond, Va.	25 00
Reed, D. T., Pittsburg, Pa.	5 00
Robitschek, S., Lowell, Mass.	1 00
Rogers, Mrs. Eli F., Branford, Conn.	30 00
Rogers, Mrs. S. N., Scottsville, Va.	2 00
Romeis, Rev. S., Campbellsport, Wis.	3 00
Shaw, Miss M. E., Maquoketa, Ia.	1 00
Smith, Mrs. M. A., Adams Mills, Ohio	2 00
Smith, R. S., Pittsburg, Pa.	5 00
Smyth, Miss Alice C., New York	4 00
Snyder, Mrs. Clara, Henry, Ill.	10 00
Tarantino, A., San Antonio, Tex.	1 00
Through Colporteur at Jackson, Ky.	1 39
Through Colporteur at Paintsville, Ky.	7 80
Through Pacific Agency	26
Tovey, E. A., Stoutsville, O.	4 50
Trammel, Mrs. T. W., La Grange, Ga.	25

Tucker, Mrs. Josephine, Racine, Wis.	\$10 00
Tupper, Mrs. A. M., Grand Junction, Colo.	2 00
Wainright, Miss Hattie, Pittsburg, Pa.	5 00
Wallace, Miss Isabel, Pittsburg, Pa.	10 00
Wilke, B. M., Hazleton, Pa.	2 00
Wilke, Charles, Hazleton, Pa.	5 00
Wiley, Mrs. J. H., Pine Bluff, Ark.	1 00
Wray, Mrs. Elizabeth D., Germantown, Pa.	1 00
Ziegler, Charles Edward, M.D., Pittsburg, Pa.	5 00
Zurfluh, W., Bluffton, O.	2 00
	\$1,161 34

Chicago, Epworth League, Wesley Meth. Ep. Ch.	\$2 00
" Fourth Pres. Ch.	72 50
" Kenwood Evang. Ch.	184 19
" Park Manor Cong. Ch.	
C. E. Soc.	1 05
Davis, German Evang. St. Paul's Ch.	16 70
Galena, German Pres. Ch.	4 00
Illinois Conf., Meth. Ep. Ch. South	57 55
Morris, Meth. Ep. Ch.	1 00
Piper City, Pres. Ch.	7 57
Pleasant Hill, Meth. Ep. Ch.	1 00
Scales Mound, Pres. Ch.	5 00
Schaffville, Zion Pres. Ch.	5 00
Shelbyville, Pres. Ch.	6 00
Washington, Union Thanksgiving Service.	31 10

CHURCH COLLECTIONS

ALABAMA	
Benton, Good Hope Pres. Ch.	\$0 28
Boaz, Meth. Ep. Ch.	11 00
Fairbanks, Meth. Ep. Ch.	7 00
" Pres. Ch.	7 00
" St. Matthew's Ep. Ch	6 00
North Alabama Conf., Meth. Ep. Ch.	329 21
Uniontown, Pres. Ch.	37 25
Wetumpka, Pres. Ch.	1 90
ARKANSAS	
Acampo, Christian Ch.	5 00
Meth. Ep. Ch.	5 00
Berkeley, Emmanuel Pres. Ch.	1 00
Knox Pres. Ch.	1 20
Cane Hill, First Pres. Ch.	2 75
Fayetteville, First Pres. Ch.	55
Hollister, Pres. Ch.	2 85
Lono Circuit, Meth. Ep. Ch.	3 00
Marianna, Pres. Ch.	2 00
Oakland, Japanese Cong. Ch.	2 40
Petaluma, Meth. Ep. Ch. South.	4 65
COLORADO	
Greeley, Pres. Ch.	20 00
CONNECTICUT	
Bridgeport, First Pres. Ch.	6 14
Meriden, First Cong. Ch.	5 00
Newington, Cong. Ch.	11 47
Norwich, Park Cong. Ch.	39 75
Talcottville, Cong. Ch.	95 00
DISTRICT OF COLUMBIA	
Washington, Second Pres. Ch.	25
FLORIDA	
Bagdad, Pres. Ch.	2 25
Daytona, Seabreeze Ave. Meth. Ep. Ch.	4 25
Gainesville, First Pres. Ch.	2 50
Jacksonville, Ebenezer Meth. Ep. Ch.	3 00
Pensacola, First Pres. Ch.	2 87
GEORGIA	
Atlanta, Central Pres. Ch.	4 71
" Inman Park Pres. Ch.	90
" Inman Park Pres. Ch. S. S.	1 00
" North Ave. Pres. Ch.	5 54
Camilla, Pres. Ch.	2 50
College Park, Pres. Ch.	2 00
Decatur, Pres. Ch.	8 38
East Macon, Pres. Ch.	2 35
East Point and Hopeville, Meth. Ep. Ch.	2 00
Georgia Conf., Meth. Ep. Ch.	3 00
Norman, Pres. Ch.	8 80
Rocky Mount and Freeman Chapel, Meth. Ep. Ch. South.	3 22
South Georgia Conf., Meth. Ep. Ch. South.	409 00
ILLINOIS	
Berwyn, Pres. Ch.	3 69
Carthage, Christian Ch.	2 00
" First Bapt. Ch.	2 00
" German Luth. Ch.	2 00
" Pres. Ch.	2 00
" St. Cyprian's Ep. Ch.	2 00
" Trinity Luth. Ch.	2 00
Chicago, Central Park Pres. Ch.	2 00

INDIANA	
Angola, Meth. Ep. Ch.	10 00
Elkhart, Trinity Meth. Ep. Ch.	30 00
Jamestown, Meth. Ep. Ch.	3 50
La Porte, First Meth. Ep. Ch.	5 00
IOWA	
Breda, German Pres. Ch.	5 00
Cedar Rapids, Second Christian Ch.	1 50
Clinton, First Pres. Ch.	26 00
George, Hope Pres. Ch.	2 00
Ireton, Union Thanksgiving Service	6 40
Sherrill, German Cong. Ch.	8 00
" German Meth. Ep. Ch.	8 00
" German Pres. Ch.	7 10
Waukon, Bethlehem German Ch	14 00
KANSAS	
Alma, Evang. Luth. St. John's Cong'n.	17 00
Bala, Union Thanksgiving Service	1 52
Beloit, Meth. Ep. Ch.	3 00
Edgerton, Union Thanksgiving Service	2 00
Mulvane, United Brethren Ch.	6 16
Richmond, Union Thanksgiving Service	4 00
Topeka, Lowman Mem'l Meth. Ep. Ch.	5 00
KENTUCKY	
Carlisle, Pres. Ch.	15 00
Louisville, Highland Pres. Ch.	10 05
Stuart Robinson Mem'l Pres. Ch.	2 00
MARYLAND	
Elliott City, Pres. Ch.	3 70
Riverdale, Pres. Ch.	1 50
MASSACHUSETTS	
Buckland, First Cong. Ch.	2 00
Shelburne, First Cong. Ch.	5 01
MICHIGAN	
Grand Rapids, Second Pres. Ch.	11 50
Ludington, First Pres. Ch.	2 00
Ypsilanti, First Cong. Ch.	14 00
MINNESOTA	
Benson, Cong. Ch.	1 00
Northfield, Cong. Ch.	5 00
Sandstone, Pres. Ch.	3 40
Walnut Grove, Meth. Ep. Ch.	2 00
MISSISSIPPI	
Grenada, Pres. Ch.	1 25
Port Gibson, Pres. Ch.	2 95
MISSOURI	
Alexandria, Meridian German Pres. Ch.	6 00
Hickman, German Pres. Ch.	5 00
Omaha, First Pres. Ch.	14 64
NEW JERSEY	
Englewood, West Side Pres. Ch.	9 00
NEW MEXICO	
Taos, Pres. Ch.	2 00
NEW YORK	
Atlanta, First Pres. Ch.	2 00
Bath, Soldiers' and Sailors' Home	10 00
Brooklyn, Central Pres. Ch.	25 00

Brooklyn, Throop Ave. Mission S. S.	\$10 00
" Throop Ave. Pres. Ch	1 75
" Wells' Mem'l Pres. Ch	7 65
Cohocton, Thanksgiving Service	1 25
Cornwall-on-Hudson, Pres. Ch.	9 63
Hurley, Ref'd Ch.	7 50
Lima, Pres. Ch.	4 50
Lyons Falls, First Pres. Ch.	2 20
Marion, Pres. Ch.	2 00
Mt. Morris, First Pres. Ch.	4 96
Newark, Park Pres. Ch.	10 00
Newburgh, First Ref'd Pres. Cong'n Covenanters	40 00
New York, Fifth Ave. Pres. Ch.	240 00
Saranac Lake, Church at	4 00
Trumansburg, Pres. Ch.	88
Voorheesville, First Pres. Ch.	2 00
Waddington, Scotch Pres. Ch.	65 00

NORTH CAROLINA

Charlotte, Sardis A. R. P. Ch.	3 10
Concord, Rich River Ch	4 40
Dunn, Pres. Ch.	12 00
Fayetteville, Long Street Pres. Ch	85
Forest City, Pres. Ch.	1 00
Goodwin, Pres. Ch.	1 10
Laurel Hill, Aberdeen Pres. Ch.	3 10
Maulon, Center Pres. Ch.	3 22
Parkton, Pres. Ch.	2 19
Raeford, Bethel Pres. Ch.	4 00
St. Pauls, Pres. Ch.	10 76
Wagmay, Montpelier Pres. Ch.	3 98
Warsaw, Pres. Ch.	5 00

NORTH DAKOTA

North Dakota Conf., Meth. Ep. Ch	72 00
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OHIO

Farmington, Pres. Ch.	2 60
Milan, Meth. Ep. Ch.	4 00

OKLAHOMA

West Oklahoma Conf., Meth. Ep. Ch.	202 46
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PENNSYLVANIA

Abington, Pres. Ch.	10 00
Butler, Second Pres. Ch.	12 00
Calasauqua, Bridge St. Pres. Ch	4 00
Christiana, Latta Mem'l Pres. Ch	1 52
Coatesville, Pres. Ch.	70 00
Coraopolis, First Pres. Ch.	9 80
Devon, St. John's Pres. Ch.	4 87
Dixonthtown, Union Service	3 00
Falls, Meth. Ep. Ch.	2 00
Fayette City, Little Redstone Pres. Ch.	10 30
Friedensville, Luth. Ch.	5 65
Glenolden, Pres. Ch.	5 00
Kane, Evang. Luth. Taber Ch.	3 13
Millinburg, Ministerial Ass'n.	12 06
Mt. Washington, Pres. Ch.	5 00
Pittsburg Conf., Meth. Ep. Ch.	719 00
" First Pres. Ch.	22 11
Pittston, First Pres. Ch.	2 00
Scranton, Washburn St. Pres. Ch	4 00
Wanamie, Meth. Ep. Ch.	2 05
Waymart, Meth. Ep. Ch.	3 71
Wilkinsburg, First Pres. Ch.	29 92
Williamsport, Bethany Pres. Ch.	2 00
Wilmerding, Union Thanksgiv- ing Service	10 08

SOUTH CAROLINA

Aiken, Church at	3 64
Belton, Meth. Ep. Ch.	2 00
Brittons Neck Circuit, Meth. Ep. Ch. South	1 00
Charleston, Bethel Station Meth. Ep. Ch. South	5 44
Columbia, First Pres. Ch.	1 94
Fair Forest, Nazareth Pres. Ch.	6 85
New Wappetaw, Pres. Ch.	6 73
Orange Circuit, Meth. Ep. Ch. South	2 00
South Carolina Conf., Meth. Ep. Ch.	27 50
South Carolina Conf., Meth. Ep. Ch. South (Endowment Fund)	27 75
South Carolina Conf., Meth. Ep. Ch. South	743 40
Union, First Pres. Ch.	1 70
Walhalla, Pres. Ch.	3 00

TENNESSEE

East Tennessee Conf., Meth. Ep. Ch.	\$14 00
McMinnville, Pres. Ch.	8 00
Nashville, Woodland St. Pres. Ch.	9 75

TEXAS

Dallas, Oak Cliff Pres. Ch.	7 80
McRae, Pres. Ch.	2 90
Mountain View, Meth. Ep. Ch. South	6 00
Northwest Texas Conf., Meth. Ep. Ch.	205 90
San Augustine, Pres. Ch.	3 75
Southern German Conf., Meth. Ep. Ch.	78 00
Tenaha, Pres. Ch.	1 80
Texas Conf., Meth. Ep. Ch.	72 50
Texas Conf., Meth. Ep. Ch. South	712 25
Texas German Mission Conf., Meth. Ep. Ch.	89 75
Thomaston, Pres. Ch.	3 65
West Texas Conf., Meth. Ep. Ch.	89 00
West Texas Conf., Meth. Ep. Ch. South	455 72

VIRGINIA

Callaway, Piedmont Pres. Ch.	2 00
Clarksburg, Pres. Ch.	10 82
Danville, First Pres. Ch.	44 30
Holston Conf., Meth. Ep. Ch.	13 00
Lynchburg, Court St. Meth. Ep. Ch. South	29 12
Norfolk, First Pres. Ch.	3 31
" Second Pres. Ch.	7 30
Onancock, Naomi Makemie Pres. Ch.	1 00
Petersburg, Second Pres. Ch.	22 87
Richmond, Overbrook Pres. Ch.	1 05
" Union Theo. Semi- nary Missionary In- quiry	6 13
" Westminster Pres. Ch.	3 76
Staunton, First Pres. Ch.	3 25
Village, Pres. Ch.	6 62
Virginia Conf., Meth. Ep. Ch.	1,478 34
West Mooreland Circuit, Meth. Ep. Ch.	2 50

WASHINGTON

Asotin, Christian Ch.	3 35
" Meth. Ep. Ch.	3 35
Seattle, First Pres. Ch.	29 00
Tacoma, Bethany Pres. Ch.	4 00
" First Meth. Ep. Ch.	10 00

WEST VIRGINIA

Green Bank, Pres. Ch.	2 40
Hillsdale, Church at	2 73
Huntington, First Pres. Ch.	2 26
Keyser, Pres. Ch.	2 25
Romey, Pres. Ch.	22 05
Romceverie, Bapt. Ch.	4 10
" Christian Ch.	2 65
" Ep. Ch.	51
" Meth. Ep. Ch.	3 00
" Meth. Ep. Ch. South	8 75
Shenandoah, Elk Branch Pres. Ch.	5 00

WISCONSIN

Milton, First Cong. Ch.	1 50
Poynette, Pres. Ch.	3 00

PORTO RICO

Fajardo, First Cong. Ch.	10 00
Mayaguez, Central Pres. Ch.	10 00

WEST AFRICA

Baroka, Pres. Ch.	3 50
	\$7,846 62

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama	\$40 58	
Carroll Co., Ill.	22 95	
Cedarville, O.	\$121 48	
Charlestown & Vic., W. Va.	56 97	
Clarke Co., O.	1 17	
Emmet Co., Mich.	24 00	
Haddam, Conn.	93	
Hamblen Co., Tenn.	25 00	

Credited on as Donation

Credited on Account

Ishpeming Bible Com- mittee, Mich.	\$20 00
Kanawha Co., W. Va.	11 84
Logan Co., O.	25 00
Long Creek Welsh, Ia.	\$151 03
Maryland	274 84
Massachusetts	1,714 12
Memphis & Shelby Co., Tenn.	168 90
Mercer Co., N. J.	100 00
Monroe Co., N. Y.	14 21
Montgomery Co., N. Y.	112 37
Morning Sun & Vic., Ia.	31 54
Nashville, Tenn.	15 09
Pasquotank Co., N. C.	28 80
Pennsylvania	23 20
Pennsylvania (Welsh B. S. of Delta)	45 00
Poultney Welsh, Vt.	15 00
Rome & Vic. Welsh, N. Y.	7 71
Schoharie Co., N. Y.	55 00
Scotland Co., Mo.	19 36
Steubenville Female, O.	30 50
Warren Co., N. J.	175 00
Wayne Co., Mich.	48 02
	\$848 98
	\$2,583 85

RETURNS FROM BOOKS DO- NATED

American Missionary Associa- tion	\$6 90
Bruhn, G. E., Lund, Sweden	35
Central Agency	1 10
Condit, Rev. J. H., Fairbanks, Alaska	1 75
Marshall, Mrs. M. A., Little Rock, Ark.	07
Meth. Ep. Ch., Freeport, O.	3 00
Presbyterian Board of Publica- tion and S. S. Work, Phila- delphia, Pa.	14 05
Prospect Park Ref'd Ch., Pater- son, N. J.	5 00
Thorne, Rev. Wm., McKenzie, Tenn.	10 00
	\$42 22

HOME AGENCIES

Atlantic	\$616 03
Central	777 69
Colored People of the South	534 53
Eastern	185 01
Northwestern	565 42
Pacific	427 49
South Atlantic	943 85
Southwestern	458 44
Western	729 40
	\$5,237 86

MISCELLANEOUS

Retail Sales	\$3,824 95
Trade Sales	1,051 33
Income from Available Funds - Interest	816 70
Income from Perpetual Trust Funds	23,014 88
Depository Agency Colored People of the South	65 15
Depository Atlantic Agency	1,258 78
Depository Central Agency	184 23
Depository Eastern Agency	55 73
Depository North western Agency	701 02
Depository Pacific Agency	185 13
Depository South Atlantic Agency	343 69
Depository South western Agency	200 19
Depository Western Agency	135 02
J. Burr Trust Income	441 83
Trust Funds, Income Payable Beneficiaries	2,486 90
Bills Payable	15,000 00
Trust Funds	4,479 32
Rentals	6,188 70
Record	10 35
Sundries	10 63
	\$60,454 53

Total Receipts.....\$106,503 39

CASH STATEMENT FOR DECEMBER, 1911

RECEIPTS		DISBURSEMENTS	
From Legacies.....	\$28,327 99	For Cash to Foreign Agents.....	\$3,583 41
.. Individuals.....	1,161 34	.. Bills Exchange Paid.....	11,826 65
.. Churches.....	7,846 62	.. Home Agencies.....	10,607 32
.. Auxiliaries, as Gifts.....	848 98	.. BIBLE SOCIETY RECORD, Postage, etc.....	168 16
.. Perpetual Trusts—Income.....	23,014 88	.. Library Expenses.....	59 68
.. Bible House—Rents.....	6,188 70	.. Legacy Expenses.....	16 35
.. Income from Available Funds—Interest.....	816 70	.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	3,100 78
.. Sales of Bibles Donated.....	42 22	.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	3,577 60
.. Sales by Home Agencies.....	5,237 86	.. Manufacturing Department, Material, Wages, etc.....	20,036 33
.. Depositories of Home Agencies.....	3,128 94	.. Depository, Salaries, Boxes, Cartage, etc.....	5,379 88
.. Salesroom—Cash Sales.....	3,824 95	.. Salesroom Expenses.....	268 04
.. Auxiliaries—For Books.....	2,583 85	.. Income Available.....	444 99
.. The Trade	1,051 33	.. Beneficiaries—Annuities.....	1,052 71
.. Trust Funds—Income Payable Beneficiaries	2,486 90	.. Trust Funds Invested.....	3,553 32
.. J. Burr Trust—Income.....	441 83	.. Diffusion of Information—Pamphlets, Leaflets, Reports, etc.....	605 70
.. Bills Payable—Borrowed from Bank.....	15,000 00		\$64,280 92
.. Trust Funds.....	4,479 32		
.. BIBLE SOCIETY RECORD.....	10 35		
.. Sundries.....	10 63		
	<u>\$106,503 39</u>		
Cash Balance from November, 1911	13,214 96	Cash Balance to January, 1912.....	55,437 43
	<u>\$119,718 35</u>		<u>\$119,718 35</u>

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50 And I know that his commandment is

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40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

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